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The LIFE of

The late Reverend

JOHN JOHNSON, A.M.

Vicar of CRANBROOK, in KENT.

By the late Rev^d Thomas Brett, LL.D.

Together with Three of

Mr. JOHNSON'S Posthumous Tracts,
Viz.

- I. The PRIMITIVE COMMUNICANT, with Devotions for the Altar.
- II. A SERMON preached at *Canterbury School-Feast*, on *Numb. xi. 29.* With a PREFACE, shewing that alphabetical Letters were never used before MOSES, and he first learned an Alphabet from GOD.
- III. An Explanation of DANIEL'S Prophecy of the LXX WEEKS.

AND AN
APPENDIX,

CONTAINING

Some Letters written to him by the late Rev^d GEORGE HICKES, D.D. and by ROBERT NELSON, Esq; Also some Part of two Letters from Mr. JOHNSON to Dr. BRETT.

By this shall all Men know that ye are my Disciples, if ye have LOVE one to another. St. John xiii. 35.

London, printed by JAMES BETTENHAM,
For CHARLES HITCH, at the *Red Lion*, in *Pater-Noster-Row*; and WILLIAM RUSSEL, at *Horace's Head*, without *Temple-Bar*. MDCCXLVIII.



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THERE having been no more Copies of Mr. *Johnson's* Posthumous Works printed than were subscribed for, some Persons have long wished to see a second Edition, if not of all the Tracts, yet, at least, of the three now published, that so they might come into more Hands, and the Subjects of them be thereby further canvassed by the Learned. In order to this, Leave was asked of Mr. *Johnson's* Executrix, who (though she has still some Copies of the former Edition remaining in her Hands, which were returned by one who had subscribed for 35, yet) from a commendable Zeal to see the PRIMITIVE COMMUNICANT come abroad again into the World at a more easy Price,* was no

* The Subscription was at ten Shillings in Sheets, and she is determined to let none be sold under that Price.

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sooner asked, than her Consent was obtained.

Mr. *Johnson's* Executrix at the same Time imparted some original Letters also from Dr. *Hickes* and Mr. *Nelson*, with Leave to make what Use of them should seem fit: And the Life of Mr. *Johnson* was communicated by the Reverend Mr. *Nicholas Brett*, the worthy Son of the pious and learned Writer of it, as were the two Letters from Mr. *Johnson* to Dr. *Brett*, Part of which may be seen in the Appendix: From all which the Reader will perceive, that though these great and good Men differed in some Things, they nevertheless maintained a fervent Charity, and a hearty Intercourse of all good Offices towards each other. So that in this, as well as in their Zeal for the Whole of *pure Primitive Christianity*, they appear well worthy of the Imitation of all that shall come after them.

Mean Time the Publisher would not be thought accountable for any Thing farther than a faithful Edition, and for having altered nothing in the Tracts, save only the correcting some obvious Errors of the Press in the former Edition. Nor does he affect to detain the Reader with any Sentiments

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timents of his own, either concerning the *Life*, or the *three Treatises* : And shall moreover only say, by Way of Apology for the Appendix, that having got these Letters into his Hands, and finding himself charmed with the open and Christian Intercourse which had prevailed amongst those great and good Men, especially between Dr. *Hickes* and Mr. *Johnson*, who, from absolute Strangers to each other, became at once such intimate Friends, as to be (like the first Christians indeed) *of one Heart and of one Soul* ; who, from having differed somewhat in their Notions about the Doctrine of the EUCHARIST, came to *agree in every Thing* * relating to that sublime Mystery ; and who aimed at no other End in all their Labours, than how to promote the Glory of God and the Happiness of Mankind, by advancing the Knowledge and Practice of pure Religion, *the true Principles of the Reformed Church of England*, he concluded that the Letters would not be unacceptable to others also, and therefore resolved on giving the Publick this Specimen, regretting, at the same Time, that he could not come at Mr. *Johnson's* Letters, either

* Appendix, Page 393.

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to Dr. *Hickes* or Mr. *Nelson*, which might have rendered the Appendix still more agreeable and complete.

N. B. Several incidental Things in the above-mentioned Letters, which concerned particular Persons, whether living or dead, have been omitted, whilst other Passages, relating only to *Principles* or *Parties* of Men, have been suffered to go abroad, in order to shew more fully what Opinion the Writer had of such *Parties* and *Principles*; and in this Light, it is hoped, the Reader will consider them.

THE

THE
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T H E

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T H E
L I F E
O F T H E

Reverend Mr. JOHNSON,

Late Vicar of *Granbrook* in the County
of *Kent* and Diocese of *Canterbury*.

JOHNSON was born *December* the 30th, 1662. He was the Son of the Reverend Mr. *Thomas Johnson*, Vicar of *Frindsbury* near *Rocheſter*, in *Kent*, by his Wife *Mary* the Daughter of the Reverend Mr. *Francis Drayton*, Rector of *Little Chart* in the ſame County within the Diocese of *Canterbury*.

His Father having been married about four Years died, leaving this Son and one Daughter to the Care of his Wife, with a ſmall Eſtate, which lying near *Canterbury*, ſhe ſettled in that City, where ſhe continued

a

a Widow

The LIFE of the

a Widow for above sixty Years, dying about the 90th Year of her Age, about two Years after the Death of her Son. She put him to the King's School in that City, where he made such a Progress in the learned Languages, *Latin, Greek, and Hebrew*, under Mr. *Lovejoy*, the then Master of that School, that when he was little more than fifteen Years of Age he was sent to *St. Mary Magdalene* College in *Cambridge*, where he was admitted under the Tuition of Mr. *Turner*, a Fellow of that House, *March 4, 167 $\frac{7}{8}$* . And in *Lent* Term 168 $\frac{1}{2}$ he took the Degree of Bachelor of Arts as a Member of that College. Soon after he was nominated by the Dean and Chapter of *Canterbury* to a Scholarship in *Corpus Christi* (commonly called *Bennet*) College, being of the Foundation of *Matthew Parker*, the first Archbishop of *Canterbury*, after the Settlement of the Reformation under Queen *Elizabeth*: To which he was admitted *April 29, 1682*, under the Tuition of Mr. *Beck*, Fellow of that House. He took the Degree of Master of Arts as a Member of that College at the Commencement 1685. Soon after he entered into Deacon's Orders, and became Curate to Mr. *Thomas Hardres* at *Hardres*, near *Canterbury*. And was ordained Priest in King
Henry

Henry the Seventh's Chapel, Westminster,
by Dr. *Thomas Sprat*, Bishop of *Rochester*,
and Dean of that Church, *Decem. 19, 1686.*
And *July 9, 1687*, he was collated to the
Vicarage of *Boughton under the Blean*, by
Archbishop *Sancroft*. And by the same
Archbishop he was allowed to hold the Vi-
carage of *Hernhill* adjoining to *Boughton*,
by Sequestration: Both which Churches he
supplied himself, preaching one Part of the
Day at one Church, and the other at the
other.

Although he entered so young upon the
Cure of Souls, yet by his first Sermon he
convinced his Parishioners, and all others
that heard him preach it, which were not a
few, that he was well qualified for that
Charge. His Text was *Heb. XIII. 17.*
Obeys them that have the Rule over you, and
submit yourselves: For they watch for your
Souls as they that must give an Account: That
they may do it with Joy, and not with Grief:
For that is unprofitable for you. From which
Words he took Occasion to inform them what
was his own Duty to them, and how he
purposed faithfully to discharge it, and also
what he might reasonably expect from them.
And this he did in such a Manner, as to
convince all that heard him, that, as young

as he was, he very well understood his Office, and how he ought to execute it, and that he was not a Person whose Youth they might despise. And he proceeded answerable to this Beginning ; so that he was both beloved, and respected, in both his Parishes : And was soon taken Notice of by the neighbouring Clergy of *Canterbury*, and the adjacent Parts, as one no Ways inferior, except in Age, to any Parish-Priest in the Diocese.

In the Year 1689, *October* 24, he married *Margaret* the Daughter of *Thomas Jenkin*, Gent. of the Isle of *Thanet*, and Sister to the Reverend Dr. *Robert Jenkin*, late Master of *St. John's* College in *Cambridge*, and to the Reverend Mr. *Henry Jenkin*, Rector of *Tilney* in *Norfolk*.

About this Time there was one *Sale*, a vile Fellow, who had counterfeited Holy Orders, and forged Letters of Ordination for that Purpose, who came into this Diocese, and taking Advantage of the Confusion occasioned by the Revolution, and when Archbishop *Sancroft* was under Suspension, and before Archbishop *Tillotson* was consecrated, he made it his Business to find out what Livings were held by Sequestration only, and got the Broad Seal for one for himself, and another for his Father, for whom he had

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also forged Letters of Orders. Mr. *Johnson* hereupon thought it necessary to take Institution to *Hernhill*, to prevent *Sale*, or any such Persons, depriving him of that Benefice. And the Archbishop being then only suspended *ab Officio*, not *a Beneficio*, presented him to *Hernhill*, to which he was instituted, *October* 16, 1689, by Dr. *George Oxenden*, Vicar-General to the Archbishop, but at that Time to the Dean and Chapter of *Canterbury*, Guardians of the Spiritualities, during the Archbishop's Suspension. But as the Living had been held by Sequestration so long as to be lapsed to the Crown, he found it necessary to corroborate his Title with the Broad Seal, which was obtained *April* 12, 1690.

In the Year 1697 the Vicarage of St. *John's*, to which the Town of *Margate* in the Isle of *Thanet* belongs, becoming void, Archbishop *Tenison* the Patron, considering the Largeness of the Cure, was very desirous to fix upon some better than ordinary qualified Person to supply it, and could think of no one so proper for it as Mr. *Johnson*, and therefore entreated him to undertake the Care of that Place: And because the Benefice was very small, and the Cure very great, the Archbishop collated him to the Vicarage of
a 3 *Appledore*,

Appledore, on the Borders of *Romney Marsh*, on the first Day of *May* 1697, but Mr. *Johnson* chose to hold *Margate* by Sequestration only. At this Place he was no less beloved, and respected, than he had been at *Boughton*. And having now two Sons ready to begin to be instructed in Learning, he would not send them abroad to School, but taught them himself, saying, that he thought it as much the Duty of a Father to teach his own Children, if he was capable to do it, as it was for the Mother to give them Suck in their Infancy. And because he believed they would learn better in Company than alone, he took two or three Boarders to teach with them, being the Sons of some particular Friends. He was much importuned by several others of his Acquaintance to take their Sons, but he refused. For he was well known, and his Ability in all Parts of Learning so much esteemed, that though he lived in a Corner of the County, yet he might have had a large House full of Boarders, if he had pleased. But finding that he could not attend his little School, and his great Cure, and his Studies in such Manner as he desired to do, he humbly entreated his Patron the Archbishop to give him Leave entirely to quit *Margate*, and retire to his
Cure

Cure at *Appledore*, which with some Difficulty was at last granted him : But not till his Grace had made Inquiry throughout his Diocese, and the University, for one that might be fit to succeed him.

He settled at *Appledore* in the Year 1703, and as soon as his eldest Son went to the University, which he did before the Age of fifteen, in the Year 1705, he dismissed all his Boarders, sending his other Son to School, till he was of Age to be put out an Apprentice. He seemed much pleased with *Appledore*, at his first Retirement thither, as a Place where he could follow his Studies without Interruption. But this Satisfaction was not of long Continuance. For that marshy Air in a Year or two's Time brought a severe Sickneſs both on himself and his whole Family, so that they were all like to die in their Turn ; but it pleased God they all escaped at that Time. However his Constitution, which till then had been very strong and vigorous, was so broken by the Sickneſs he there fell into, that he never perfectly recovered it afterwards. This made him desirous to remove from thence as soon as he could. And the Vicarage of *Cranbrook* becoming void, he desired the Archbishop to bestow it on him, which his Grace readily

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granted,

granted, and accordingly collated him to it *April* 13, 1707. And there he continued 'till his Death, holding *Appledore*, where he maintained a constant resident Curate, and *Cranbrook* together. And as *Cranbrook* was a very large Cure, though but a small Benefice, he for many Years before he died kept a Curate there to assist him. Nor did he leave *Appledore* so entirely to his Curate, as not to make his Parishioners there frequent Visits, and to preach, and officiate amongst them.

In the Year 1710, and again in the Year 1713, he was chosen by the Clergy of the Diocese of *Canterbury* to be one of their Proctors for the Convocation, summoned to meet with the Parliament in those Years. And as the first of those Convocations was permitted to sit and treat of Business (though they brought none to Perfection by Reason of the Difference between the two Houses) he constantly attended whilst any Thing was there treated of. And hereby his Parts and Learning came to be known, and esteemed, by the most eminent Clergy of the Province, as it had been before by those of the Diocese where he lived. So that from this Time he was frequently sought to, and had Letters sent to him from the remotest Parts of the Province

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Province of *Canterbury*, and sometimes from the other Province also, to desire his Opinion in Matters relating to Learning, Religion, and Ecclesiastical Laws.

He continued at *Cranbrook* about eighteen Years, very much loved, and highly esteemed, by all his Parishioners, who were Friends to the Church of *England* as by Law established. But as there were many Dissenters of all Denominations in that Place, and some, who though they frequented the Church, yet seemed to like Dissenters better than Church-men, I cannot say how they loved, or esteemed, him : However his Life, and Conversation, was such, that even they could find nothing in him to displease them, except his known Affection to the Church of *England*. Some of these Favourers of the Dissenters endeavoured to make him uneasy, and to spirit up a Party in the Parish against him, but failed in their Designs ; his Friends were too many for them.

A little before he left *Appledore* he began to discover that Learning to the World (which 'till this Time was little known beyond the Diocese where he lived, except to some particular Acquaintance) by printing several Tracts. Though his Modesty was such, that he would not put his Name to them, till they had at least a second Edition.

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The first of these was a Paraphrase with Notes on the Book of Psalms according to the Translation in the Common-Prayer Book, which he published in the Year 1706, giving it this Title, *Holy David* and his old *English* Translators cleared, containing, 1. Directions for the more devout Use of the Psalms, and a short Historical Account of the Translation and Translators. 2. The Psalter or Psalms of *David* after the Translation of the great Bible, pointed as they are to be sung or said in Churches, with large explanatory Notes. 3. A general Defence of this old Translation, in Answer to all the Objections and Cavils have been raised against it. He chose to vindicate this Translation, because the Clergy are obliged to give their Assent and Consent to it, as well as to other Parts of the Book of Common-Prayer. And in this Work he shewed himself to have been a great Master both of the *Greek* and *Hebrew* Languages, especially with regard to the Holy Scriptures, and an excellent Critic to judge where it may be more proper to follow the Translation of the Septuagint, rather than the present *Hebrew* Copies as pointed by the *Majorites*.

The next Book which he wrote and published, was the Clergyman's *Vade-Mecum*,
or

or an Account of the ancient and present Church of *England*, the Duties and Rights of the Clergy, and of their Privileges and Hardships. Containing full Directions relating to Ordination, Institution, and Induction, and most of the Difficulties which they commonly meet with in the Discharge of their Office. Here he shewed himself to be well skilled in all the Laws of this Church Civil and Ecclesiastical. And this Book was so well received by the Publick, especially the Clergy, that about every third Year there was a Call for a new Impression; for in about 15 Years there were no less than five Editions of it, the first Edition in the Year 1708, and the fifth in the Year 1723.

After this, in the Year 1709 he wrote and published—The Clergyman's *Vade-Mecum*, Part II. containing the Canonical Codes of the Primitive, Universal, *Eastern* and *Western* Church, down to the Year of our Lord 787. Done from the original *Greek* and *Latin*, omitting no Canon, Decree, or any Part of them that is curious or instructive: With explanatory Notes, a large Index, and a Preface, shewing the Usefulness of the Work, with some Reflections on two Books, called Moderate Non-conformity, and the Rights of the Church. In this second Part he shewed

shewed himself to be no less skilled in the Ecclesiastical Laws and Discipline of the ancient Church, than in the former he had shewed it in the Laws and Discipline of his own Church. This Book has also had a third Edition.

In the next Year, *viz.* 1710, he wrote and published the Propitiatory Oblation in the Holy Eucharist, truly stated and defended from Scripture and Antiquity, and the Communion Service of the Church of *England*, in which some Notice is taken of Dr. *Hancock's* Answer to Dr. *Hickes*. This little Piece, as likewise all that he had hitherto published, came out without his Name. This, as I observed before, as to the former Books, we may reasonably suppose he did out of Modesty, as being willing to continue in the same Obscurity he had done till this Time. But the Books, when they had been read, gave so general a Satisfaction, that People could not help enquiring who was the Author of them: Neither could his particular Friends, to whom he had been so kind as to make Presents of them, forbear to let the World know to whom they were obliged for those valuable and useful Treatises. But as to this Propitiatory Oblation, he has himself given us the Reason why he conceals his Name,

Name, at the very Beginning of that Book, where he says, “ The impartial Reader will “ not entertain any Prejudice against this “ Treatise for coming abroad without a “ Name, if he do but consider how dangerous it is for a Man openly to plead on “ that Side of the Cause for which I have “ declared in my Title Page. A very learned “ Divine has been sometimes in Words at “ length reproached for being enclined to “ Popery, because he had freely declared “ his Mind to this Purpose. His Adversary “ is not content to hint this Suspicion once “ or twice, but repeats it almost twenty “ Times in a Book consisting of little more “ than 200 Pages ; and I do not think it “ necessary to give Opportunity to such Men “ to mark me out for Destruction, by loading me with that infamous Character.” And then the Bishop of *Norwich*, Dr. *Trimnel*, having in a Charge to his Clergy (printed a little before the Publication of this Tract) made some Reflections on a Passage or two in the second Volume of the *Vade-Mecum*, Mr. *Johnson* added a Postscript to vindicate that Passage from his Lordship’s Objections.

But notwithstanding his Endeavours to conceal himself, he was quickly known to be the Author of this Book, which was soon after

after reflected on by one Dr. *Wise* of *Canterbury*, and some others who were desirous to make their Court to the then Archbishop of *Canterbury*, who did not approve the Doctrine of the Eucharistic Sacrifice, which put Mr. *Johnson* quite out of Favour at *Lambeth*, during the remaining Part of Archbishop *Tenison's* Time. However this did not discourage him from going on to maintain what he believed to be the Truth. Hereupon he resolved to handle the Argument more thoroughly, and to set the Christian Sacrifice in its full Light, and to prove the Holy Eucharist to be a true and proper Sacrifice from the Authority of the Holy Scriptures, and the Testimonies of ancient Fathers and Liturgies of the first four or five Centuries after Christ. This was a Work that required Time and Labour to collect Materials, and Judgment to make a proper Use of them.

However in about three Years Time he finished the first Part of this very useful Work, which was published in the Beginning of the Year 1714, with this Title, " The
 " Unbloody Sacrifice and Altar unveiled and
 " supported. In which the Nature of 'the
 " Eucharist is explained according to the
 " Sentiments of the Christian Church in the
 " four first Centuries. Proving that the
 " Eucharist

“ Eucharist is a proper material Sacrifice.
“ That it is both Eucharistic and Propi-
“ tiatory. That it is to be offered by pro-
“ per Officers. That the Oblation is to be
“ made on a proper Altar. That it is to be
“ consumed by Manducation. To which is
“ added a Proof that what our Saviour speaks
“ concerning eating his Flesh and drinking
“ his Blood in the sixth Chapter of St. *John*’s
“ Gospel is principally meant of the Eucha-
“ rist. With a Prefatory Epistle to the
“ Lord Bishop of *Norwich*. Animadversions
“ on Dr. *Wise*’s Book, which he calls the
“ Christian Eucharist stated. And some
“ Reflections on a stitched Book entitled,
“ An Answer to the Exceptions made against
“ the Lord Bishop of *Oxford*’s Charge.”—
To this Book he set his Name : For he was
now so well known, that it was in vain for
him to think of concealing himself any longer.
And after this his Name was also placed be-
fore the following Editions of his *Vade-Mecum*.
At the End of this first Part of the Un-
bloody Sacrifice is added an Appendix, in
which is contained a Collection of the most
material Passages relating to the Nature and
Design of the Eucharist, which are to be
found in the Primitive Fathers, from St.
Clement, who was Contemporary with the
Apostles,

Apostles, to *Theodorite*, who flourished about the Beginning of the fifth Century : And in the ancient Canons, from those called the Apostolical Constitutions, which learned Men are generally agreed to have been compiled before the Council of *Nice*, though since interpolated, and from the Apostolical Canons, which Bishop *Beveridge* has proved to have been made in several Councils of the three first Centuries to the Council of *Toledo*, *A. D.* 400. adding also what is testified concerning this Matter by the Council of *Constantinople*, which was holden in the Year 754, and condemned the Worship of Images : Also what is to be found relating to this Subject in the most ancient Liturgies used in the several Parts of the Christian Church, beginning with the *Clementine* Liturgy, which he believed to be the most ancient, and which is acknowledged by almost all the Learned versed in such Matters to be elder than the Council of *Nice* : The Liturgy of *St. James*, used anciently in the Church of *Jerusalem* : The Liturgy of *St. Mark*, used anciently in the Church of *Alexandria* : The Liturgy of *St. Basil*, compiled in the fourth Century for the Use of the Churches of *Cappadocia*, and which is still used upon certain Days in the Churches subject to the Patriarch of *Constantinople* :

tinople : The Liturgy of St. *Chrysostom*, written about the same Time for the Use of the Patriarchate of *Constantinople*, and which is still there used, except on such Days as St. *Basil's* Liturgy is appointed : The Liturgy of St. *Peter*, which Archbishop *Wake* in his Preliminary Discourse to his Translation of the Apostolical Fathers (*Pag. 102. 2d Edit.*) supposes to have been the ancient Liturgy of the Churches of *Rome* and *Antioch*, where St. *Peter* was sometime Bishop : And in the last Place the Sacramentary of St. *Gregory*, who sent *Augustin* to convert our *Saxon* Ancestors from Heathenism to Christianity.

In the Prefatory Epistle to this Book, addressed to the Right Reverend the then Lord Bishop of *Norwich*, Dr. *Trimnel*, he uses a true *English* Freedom with that Prelate, yet is in no wise wanting in the Respect due to his Character. At the Beginning of his Address he says, “ My Lord, you are one
 “ of that Right Reverend Order, which
 “ has always been esteemed till now of very
 “ late to have had the Guardianship of the
 “ Altar, in an especial Manner committed
 “ to it by Christ Jesus himself. One Bishop
 “ and one Altar has been looked upon as the
 “ distinguishing Motto of the Apostolical
 “ Church ever since the Time of St. *Igna-*

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“ *tius* ;

“ *tius* ; and to contend *pro Aris* (for the Altars) has ever been thought honourable in all
 “ Men ; but especially in those whose Business it is continually to attend them.”

And *Page* x. he says, “ I have Reason to
 “ expect, that all impartial Men should believe what I now say, till our Opponents
 “ can produce a Proof of a Bishop without
 “ an Altar, or a Liturgy without a proper
 “ Sacrifice from the Remains of genuine
 “ Antiquity.” And *Page* xxv. “ I doubt
 “ not, but in the Primitive Church, whatever Bishop had opposed or depraved the
 “ Sacrifice, he would have been immediately
 “ obliged to give Place to an Orthodox Successor : For I have Reason to believe,
 “ that the ancient Bishops, Clergy, and People, were not more uniform in any Point
 “ of Doctrine or Worship, than in their
 “ Notions and Practice concerning the Eucharistical Oblation.” And at the Conclusion of this Prefatory Epistle, *Page* LIX. he says, “ I shall think it much more honourable in the Sight of God, and my
 “ ever blessed Redeemer, and of all truly
 “ judicious Christians to be considered as the
 “ last Priest of this Church, that ever wrote
 “ in Defence of the Primitive Sacrifice, than
 “ to have been the first Bishop that ever
 “ wrote

“ wrote against it.” In the same Epistle he also takes Notice of the then Bishop of *Oxford*, Dr. *Talbot*, and one or two more who had written against the Eucharistical Sacrifice, and exposes the Weakness of their Arguments with Judgment and Smartness. And the Book itself gives satisfactory Proofs of all that is promised in the Title Page. In which he shewed himself so much an Overmatch for all his Adversaries in Learning as well as Reasoning, that none attacked him afterwards openly in a Manner worthy of his Notice. Indeed he had one great Advantage of them, for he contended for the Truth : And as he observes in his Prefatory Epistle, *Page xxii. Great is the Truth and will prevail against the most powerful Opponents.* In a Word, he shewed himself a compleat Master of his Subject, and his Adversaries appeared to have but a very superficial Knowledge of it.

However one Mr. *Pfaffy*, a Lutheran Divine, and Tutor to the young Prince of *Wirtemberg*, took upon him to be a kind of Moderator in this Controversy, and was pleased to express his Dislike of some Things in this first Part of the Unbloody Sacrifice. And Dr. *Turner*, at that Time Vicar of *Greenwich*, and afterwards Prebendary of *Canter-*
bury,

bury, made some Reflections upon it in a Pamphlet called, *The Christian Eucharist no proper Sacrifice*, wherein he charges Mr. *Johnson* with Assertions not to be found in his Book, or any Thing like them : The same was also done by Mr. *Lewis*, who was Mr. *Johnson*'s Successor at *Margate*, who pretended that he wrote against him by the Encouragement of his Superiors. But we may be sure they did not encourage him to write scurrilously, contrary to all the Laws of Friendship, of which Mr. *Johnson* said, he made the highest Profession at the same Time that he published his Pamphlet. For Mr. *Johnson* and Mr. *Lewis* were for many Years intimate Acquaintance, and Mr. *Johnson* was a very good Friend to Mr. *Lewis*, and believed the Friendship to be reciprocal, till Mr. *Lewis* published his Pamphlet against him. Also his old Antagonist, Dr. *Wise*, in a Letter to Dr. *Brett*, under the borrowed Name of *Ezekiel Standfast*, made some scurrilous Reflections on Mr. *Johnson* and this Book of his. But not one of these said any Thing, that could deserve an Answer ; for none of them did invalidate one Argument, or Authority in the whole Book.

In the Beginning of the Year 1717 (though the Printer, by Mistake, has dated it 1718)

he published, “ The Unbloody Sacrifice and
 “ Altar unveiled and supported, in which
 “ the Nature of the Eucharist is explained
 “ according to the Sentiments of the Chri-
 “ stian Church in the four first Centuries,
 “ *Part II.* shewing the Agreement and Dis-
 “ agreement of the Eucharist with the Sa-
 “ crifices of the Ancients, and the Excel-
 “ lency of the former. The great Moment
 “ of the Eucharist, both as a Feast and a
 “ Sacrifice. The Necessity of frequent Com-
 “ munion. The Unity of the Eucharist.
 “ The Nature of Excommunication. The
 “ Primitive Method of Preparation, with
 “ Devotions for the Altar.” In the Preface
 to this Part he takes Notice of the foremen-
 tioned Persons, who had written against his
 former Book. Mr. *Pfaffy* he treats like a
 Gentleman and a Scholar, because he had
 shewed himself to be so, though his Objec-
 tions were easily answered. The others he
 just mentions, and treats them as they de-
 served.

These two Books of the Unbloody Sacri-
 fice deserve to be well read, and considered
 by every Divine. The close methodical
 Way of arguing used in the first Part, the
 Multitude of Authorities cited from the Holy
 Scriptures, the Primitive Fathers, ancient

Councils and Liturgies, do indeed render this Book not so agreeable and entertaining to common Readers, as are his Sermons and other Discourses published since his Death. But as the Subject is weighty, the Reasoning clear and solid, and the Matter what has not been so fully discussed by any one Author ancient or modern, (for he seems to have exhausted the Subject, as far as so great a Subject can be exhausted) this Book deserves a Place in every Clergyman's Study, and I wish all, especially the younger Divines, would seriously and carefully peruse it. And the second Part, which is better adapted for the Use of common Readers, deserves to be seriously read by every pious Christian. And indeed the former Part was written by him chiefly for the Instruction of the Clergy in a Point of Divinity, which but few modern Writers have handled to any Purpose, which yet it is very necessary for them to understand. And the latter Part was designed by him for the general Use of all; and therefore is written in a more agreeable entertaining Manner, yet no less solid and useful than the former. This we learn from the Preface to his second Part, where he says, " The first
 " Part of this Work was composed for the
 " Use of them who had Leisure, and Inclination

“ nation to enter into the more abstruse Parts
“ of this Controversy. Since my Publica-
“ tion of it, I have been desired by Persons
“ of great Worth and Judgment, to draw
“ up a Scheme of this Doctrine, and in as
“ narrow a Compass, and as plain a Stile
“ as possible, for the Information of such
“ Readers as do not care to concern them-
“ selves with Books that require long and
“ earnest Application. I have accordingly
“ so contrived this second Part, that though
“ it be much less than the former, and be
“ chiefly intended to compleat my whole
“ Design on this Subject; yet the full View
“ of the Sacrament of the Eucharist may
“ be taken from this Volume. To this
“ End I have been obliged to repeat some
“ Things in the Introduction, that had been
“ said in the first Part, and yet I may call
“ them Improvements rather than Repeti-
“ tions: And that a middling Reader might
“ be capable of understanding the Book, I
“ have always endeavoured to express myself
“ in the most known common Words, that
“ our Language affords, or at least that I
“ could find. The Subject is seemingly
“ new: For whatever is so old as to be out
“ of Use, has an Appearance of Novelty in
“ the Eyes of the present Generation. But in

“ Truth the Sacrifice of the EUCHARIST
“ is as old as Christianity itself ; and Sacri-
“ fice in general is as old as Mankind. Now
“ to revive Notions which have been long
“ since out of Date, and to express the
“ Opinions and Practice of the Ancients in
“ the Language of the present Age, and to
“ do it in such a Manner, as to render their
“ Thoughts agreeable to the Relish of com-
“ mon *English* Readers, is no easy Matter.
“ However my End was to be understood
“ by all. If I miss of my Aim, the Reader
“ is to impute it to my Want of Words.”

This second Part therefore of the Un-
bloody Sacrifice is very proper to be read by
all good Christians that desire to be well in-
structed in the Nature of the Holy Eucha-
rist ; for they may learn it better from this
one Book, than from all the numerous Trea-
tises that have been written upon this weighty
Subject. And in a very few Years after the
Publication of this second Part, Mr. *Johnson*
had the Satisfaction to find, that though this
truly Primitive Doctrine of the Christian
Church, which he endeavoured to revive in
these two Books, was not so heartily em-
braced as he could wish, yet it was less spoken
against. His Adversaries were so far silenced
as to suppress their railing Accusations of
Popery,

Popery, and durst no longer deny the Doctrine to be true, only intimating as if they thought it a Doctrine, which, although true, yet was not necessary to be known. This appears from the Preface to the next Book, which I am to give an Account of, where at *Page* LIII. he says,

“ Our Right Reverend Fathers do upon
“ all Occasions hint to us their Opinion of
“ the Necessity of reviewing the Liturgy of
“ the Church of *England*; and I cannot
“ but declare my Opinion, that there is no
“ one Office in that Book, which more needs
“ a Review than the Communion Service :
“ And I cannot but conceive some Hopes
“ that this will be done when our Convoca-
“ tion shall be permitted to enter upon that
“ Great Work. For I cannot but with Sa-
“ tisfaction observe, that Divines of the
“ greatest Note in our Church do not speak
“ with such Abhorrence, or express so zea-
“ lous Indignation against the Sacrifice, as
“ they have formerly done. One of the
“ most eminent of them, whom I could
“ least of all hope to favour my Sentiments,
“ in a Sermon preached at an Anniversary
“ Meeting of the Charity Schools 1716, is
“ content to say, that whether the Lord’s
“ Supper be a Real Sacrifice, or only a Com-
“ memoration

“ memoration of a Real Sacrifice, Divines
“ are agreed that the spiritual Effects are
“ the same. And it is true, that Divines,
“ who do not believe the Eucharist to be a
“ Sacrifice, may, and probably do, propose
“ to themselves the same Ends in administer-
“ ing and receiving this Sacrament, with
“ those that believe it to be a Sacrifice ; but
“ the true State of the Question is, whether
“ they who do not believe it to be a Sacri-
“ fice, nor administer it as such, do really
“ obtain those Ends ? Or whether it can be
“ that Sacrament which was instituted by
“ Christ, if it be not consecrated in the
“ Manner Christ directed ? Or whether it
“ can be truly consecrated without being
“ offered to God ? Further this great Man
“ thinks it much to be lamented, that Di-
“ vines should raise a Dispute concerning
“ that Point, (*viz.* the Sacrament of the
“ Eucharist) at a Time when it is openly
“ denied, that the very Sacrifice of Christ
“ was real and propitiatory. Now, with
“ Submission, I know no Time more sea-
“ sonable for the Confutation of any false
“ Doctrine, than that in which it was pub-
“ lished and advanced. And by proving the
“ Eucharist to be a Sacrifice, we do by ne-
“ cessary Consequence prove Christ’s natural
“ Body

“ Body and Blood to have been a Sacrifice.
 “ And if it was a Sacrifice, it must unavoid-
 “ ably be propitiatory ; because there never
 “ was any Sacrifice offered to God, but was
 “ propitiatory ; and Propitiation is essential
 “ to a Sacrifice duly offered. And I must
 “ humbly declare my Opinion, that it is
 “ impossible to establish the Doctrine of
 “ Christ’s Body and Blood being a real Sacri-
 “ fice, by any other Arguments but those
 “ by which we prove the Eucharist to have
 “ been instituted as a Sacrifice by our Blessed
 “ Saviour. It would be a very great Hard-
 “ ship upon the Assertors of the Sacrifice, if
 “ they must be restrained from publishing
 “ their Notions, till all the *Socinians* are
 “ dead. And it would much better have
 “ become this Great Man to have enjoined
 “ Silence to the *Socinians*, than to the De-
 “ fenders of this Apostolical Truth. And
 “ if we must be silenced, till we have
 “ proved the Reality of the Sacrifice of
 “ Christ, without proving at the same Time
 “ the Sacrifice of the Eucharist, I am pretty
 “ sure we may stay till Doomsday, and yet
 “ neither be able to do it ourselves, nor to
 “ see it done by others.”

The

The next Book he published (from the Preface to which I have transcribed the preceding Paragraph) is entitled,

“ A Collection of all Ecclesiastical Laws,
“ Canons, Answers or Rescripts, with other
“ Memorials concerning the Government,
“ Discipline and Worship of the Church of
“ *England* from its first Foundation to the
“ Conquest, that have been published in
“ the *Latin* or *Saxonic* Tongues. And all
“ the Canons and Constitutions Ecclesiastical
“ made since the Conquest, and before the
“ Reformation, in any National Council, or
“ in the Provincial Synods of *Canterbury*
“ and *York*, that have hitherto been published in the *Latin* Tongue. Now first
“ translated into *English* with explanatory
“ Notes, and such Glosses from *Lyndwood*
“ and *Athone*, as were thought most useful”. There are two Volumes of this Book. The first contains the Ecclesiastical Laws, &c. from the coming of *Augustin* the Monk to the Conquest, and the second from the Conquest to the Reformation. And if it had pleased God to have spared his Life a little longer, he would have published a like Collection from the Reformation to this Time, much more full and compleat than what we have in Bishop *Sparrow*. But he had scarce
begun

begun this, when it pleased God to deprive us of him, and to take him to himself.

In the Preface to this Collection of Ecclesiastical Laws, &c. he gives us his Reasons for translating and publishing them, saying *Page v.* “ There are four Ends which I
“ chiefly had in View in compiling this
“ Work. The first, I confess, was Curio-
“ sity, and a Desire of improving specula-
“ tive Knowledge.” And *Page vii.* he says,
“ A second Design I had in this Translation
“ was to furnish out a strong Antidote against
“ Popery : And in this respect I cannot but
“ recommend it to the Perusal of such of
“ the Laity as may have entertained too fa-
“ vourable Opinions of the *Romish* Religion,
“ or may fall into the Hands of Popish Emis-
“ saries. For as to the Clergy, I am fully
“ persuaded, there are none that stand in
“ Need of any Antidote against the Errors
“ and Superstitions of the Church of *Rome*.
“ I must have Leave here solemnly to pro-
“ fess, that of all the Clergy of the Church
“ of *England* with whom I have intimately
“ and familiarly conversed (and few have con-
“ versed with more of them than I have
“ done, in about thirty Years that I have
“ officiated as a Priest in this Church) I ne-
“ ver found one single Man, whom I had
“ just

“ just Reason to suspect of any Inclination
“ to Popery. And I cannot but esteem it a
“ very gross Absurdity to suppose, that any
“ Number of them can have any Biass that
“ Way : For all that know Popery, as they
“ do, must know Popery implies Slavery,
“ as to Soul, Body, and Estate, all in one :
“ And that the Slavery of the Clergy in that
“ Church, hath always been greater than
“ that of the Laity. The Censures of the
“ Pope and his Agents ever fell heaviest upon
“ them ; because they were by this Means
“ deprived of their Subsistence. They had
“ frequent Taxes laid upon them by the
“ Pope, and for his Use, over and above
“ what were demanded by the Civil Go-
“ vernment ; whereas the Laity paid no
“ Tax to *Rome* but of *Peter-Pence* (or a
“ Penny a House) which was as nothing
“ compared to those Tenths upon Tenths,
“ which were frequently exacted of the
“ Clergy. Some few of the Prelates and
“ Favourites of the Pope or King, who
“ were indulged in enormous Pluralities of
“ twenty or thirty Benefices held by Virtue
“ of a Papal Dispensation, wallowed in
“ Wealth and all Luxury : But the main Body
“ of the Clergy, that is the Vicars, Curates,
“ Parish-Priests, Chantry-Priests, and Mass-
“ Priests,

“ Priests, and all those in the inferior Orders,
 “ had, generally speaking, but a bare Sub-
 “ sistence : They that were Sub-deacons,
 “ or in any Order above that, were denied
 “ the common Liberty of Mankind, I mean
 “ lawful Marriage. *Italians*, and other Fo-
 “ reigners were, by the transcendent Au-
 “ thority of the Pope, possessed of many of
 “ the best Dignities and Revenues in the
 “ Church, and reaped the Profits of Cathe-
 “ drals and Rectories, which perhaps they
 “ never saw, while many of the poor *Eng-
 “ lish*-born Clergy were glad to eat of the
 “ Crumbs which fell from their Tables, I
 “ mean to maintain themselves with being
 “ their under Agents. These, and many
 “ other, were the Grievances of the Clergy,
 “ while under the Tyranny of the See of
 “ *Rome* ; I mean they were peculiar to
 “ them, over and above those Hardships
 “ they endured in common with the Laity.
 “ And let it be considered what Privileges
 “ they enjoyed to counterbalance all these
 “ Hardships. The Sum of these was, that
 “ they could not be hanged, or corporally
 “ punished by the Hands of Laymen, though
 “ they deserved it, at least they could not
 “ be so treated without the Bishop’s Consent;
 “ and no Man could lay violent Hands on
 “ them

“ them without incurring very hard Censures
 “ and Penalties : These were Privileges,
 “ which, it is to be hoped, not one of them
 “ in ten thousand had Occasion to make Use
 “ of. Nor was it out of Love to the Clergy,
 “ that these Privileges were claimed, but to
 “ maintain the sole Dominion of the Pope
 “ over the whole Body of Ecclesiasticks, and
 “ to keep the Civil Powers and Laity in
 “ Awe, from offending against those who
 “ were then deemed the peculiar Subjects
 “ and Property of the Pope.”

Page xxviii. he says, “ Another End
 “ I proposed to myself in this Collection,
 “ was to give the Reader a more full View
 “ of our present Constitution, than he can
 “ have from the Liturgy, Acts of Parliament
 “ and Canons in *English* made since the Re-
 “ formation only. For it is certain that the
 “ very worst Part of the Constitutions con-
 “ tained in these Papers, I mean those made
 “ by Archbishop *Langton* and his Successors,
 “ down to *Chicheley*, are partly yet in Force :
 “ These are the Constitutions upon which
 “ *Lyndwood* wrote his Gloss, and of these
 “ the Words of the Statute (25 *Hen.* 8.
 “ C. 19.) are to be understood, viz. *Pro-*
 “ *vided always that such Canons, Constitutions,*
 “ *Ordinances and Synodals Provincial being*
 “ *already*

“ already made, which be not contrariant or
 “ repugnant to the Laws, Statutes and Cust-
 “ oms of this Realm, nor to the Damage or
 “ Hurt of the King's Prerogative Royal,
 “ shall now still be used and executed, as they
 “ were afore the making this Act.”

Page XLII. he gives us his fourth Reason,
 saying, “ The last End I proposed to my-
 “ self in this Work is, that the discreet
 “ Reader, by looking into the ancient Usages
 “ of our Forefathers, may discern which of
 “ them deserve to be restored—Till of late
 “ a Deference has been paid to what is An-
 “ cient, and a great deal of this Sort is to
 “ be found in this Collection, at least in the
 “ former Part of it: And Papists do in no
 “ Points, with so much shew of Reason,
 “ triumph over Protestants, as in those few
 “ Particulars, in which they have Antiquity
 “ with them. And I think it concerns all
 “ that have a real Concern for the Reformation,
 “ to silence their boasting, by following
 “ the Pattern of the Primitive Church
 “ in all Particulars ; and to be ashamed to
 “ see that our Forefathers with all their Ignorance
 “ a thousand Years ago, trode more closely
 “ in the Steps of the Primitive, and even
 “ Apostolical Fathers, in some Points,
 “ than we with all our Pretences to greater
 “ Knowledge and Purity.”

In the Year 1724, the first Volume of his *Unbloody Sacrifice* received a second Edition, to which he added a short Preface, where he says, “ It is some Comfort to
“ me that I live to see a second Edition of a
“ Book, of which it is hard to say, whether
“ it cost me more Pains in composing, or
“ more Patience in bearing the severe Cen-
“ sures have been passed against me for it.
“ It is now more than ten Years since the
“ first Publication. During all this Time,
“ nothing that deserves the Name of an An-
“ swer has appeared against it ; but only
“ two or three impotent Pamphlets ; a
“ Fardel or two of Calumny and Buffoonery,
“ and now and then a Gird in a Sermon or
“ printed Discourse. The Generality of my
“ Adversaries have contented themselves
“ with saying some wild rude Things against
“ the Doctrine or myself, and charging me
“ in general with Absurdities and Contra-
“ dictions, which yet they have not been
“ able to point out, however not to prove.
“ The most modish and compendious Way
“ of confuting my Books on this Subject is
“ by saying, that the Practice of some
“ Churches is no necessary Rule for all :
“ Yet no one has been able to shew us one
“ single Church of two hundred Years stand-
“ ing,

“ ing, which did not own the Eucharist to
 “ be a Sacrifice, and practise it as such.—
 “ The Silence of our most able Divines
 “ against the Doctrine of the Sacrifice, or
 “ the little Notice they have taken of it,
 “ may seem a tacit Approbation of it.
 “ However, if any of them are really Ad-
 “ versaries to it, I should be glad if they
 “ would give the World a Specimen of the
 “ strongest and most specious Arguments,
 “ that can be found against this Doctrine.
 “ And I am persuaded this had been done,
 “ if such as are the best Judges had any
 “ Thing to offer on this Head, which they
 “ thought would bear the Test.” He was
 in Hopes he had his Wish, and that the
 Rev. Mr. now Dr. *Rymer*, had produced a
 material Argument against the Sacrifice of the
 Eucharist, in his Book entitled, *A general
 Representation of Revealed Religion*, printed
 for *Walthoe* 1723, having been informed
 that this learned Gentleman strongly opposed
 his Doctrine. But when he came to examine
 the Doctor’s Arguments, he found no Strength
 in them. They were plainly founded on a
 false Hypothesis. Having therefore returned
 a full Answer to this Doctor, he adds, “ I
 “ think it necessary to renew my former
 “ Request to my Reader, viz. that he would

“ take my Sentiments, not from the Representation of others, but from my own Books only : And I must add, that even the Citations made from those Books are not always to be depended on. I have fresh Occasion for this in a stitched Book, entitled, *The Doctrine of the Eucharist stated*, printed for Bickerton 1720.” From this Book he quotes two or three notorious Misrepresentations of his Words, and then subjoins : “ When this second Edition was almost out of the Press, I was informed that the famous Dr. *Clarke* of St. *James’s*, in the 12th of his 17 Sermons lately published, had undertaken to confute that Sense of the Context of St. *John* VI. which I have asserted.” And having effectually refuted Dr. *Clarke’s* Interpretation of that Context, he concludes with these Words : “ In Truth this Sermon seems the most hasty Performance that ever came from Dr. *Clarke’s* Pen. I would have no Man take a Measure of his Acumen, or his Clearness of Thought or Diction from this little Piece, which seems scarce worthy of his great Name.” All the Additions made to this second Edition contain no more than one Sheet, viz. eight Pages of Preface, chiefly in Answer to Dr.

Rymer

Rymer and *Dr. Clarke*, and about eight more at the End of his Book in Answer to a learned anonymous Friend, who had made some Objections to the Explication of the Context in *John VI.* But as there is nothing material in these Objections, those who have the first Edition only may be very easy.

Some little Things he also published without a Name, as Pastoral Advice to a young Person that intends to be confirmed by the Bishop. And Pastoral Advice to a young Person lately confirmed by the Bishop. And some other little stitched Books, which he printed at his own Charge for the Use of his Parishioners, and distributed amongst them. But the Books which I have here given an Account of are his most considerable Works, which have made him known to the present Age, and will transmit his Memory to future Generations. And these were all published by himself in his own Life-time. Some other Treatises he had prepared for the Press, which have been published since his Death by his Daughter, and only surviving Child, *Mary*, who was also his Executrix.

The first of the Treatises he designed for the Press is stiled the Primitive Communicant, consisting of three Sermons or Discourses with Devotions for the Altar. The

first is on *Heb.* X. 8, 9. The second on *Luke* XXII. 19, 20. The third on *John* VI. 27. These we may call an Appendix to the Unbloody Sacrifice.

The next Treatise he designed for the Press is an Explanation of the Prophecy of seventy Weeks, as related in the ninth Chapter of *Daniel*. This Prophecy has very much puzzled Interpreters to make it agree with the Chronology of the Times from the giving of it to the coming of Christ. Therefore different Expositors have fixed different Beginnings to these seventy Weeks. Mr. *Johnson* shews that all these Difficulties proceed from their following the *Hebrew* Text as pointed by the *Masorites*. Now it is agreed by the Generality of the Learned, that these Points are modern, and therefore not to be regarded. Mr. *Johnson* rejecting these Points, and reading the *Hebrew* according to the unpointed Letters, and comparing it with the old *Italick* Version and Translations of *Theodotion* and *Aquila*, he proves that the first seven Weeks or 49 Years are to be repeated, consequently that there must be 98 Years before the 62 Weeks begin, which added together, make 532 Years. Then he proves by *Ptolomy's* Canon, that from the first Year of *Darius*, which was also the
first

first of *Cyrus* (at which Time *Daniel* expressly teaches the Decree went forth to build *Jerusalem*) unto the Birth of Christ was that Number of 532 Years. Then he supposes the last Week was not, like the rest, to consist of 49 Years only, but its Length was to be judged by the Events, and that it continued from the Birth of Christ to the Destruction of *Jerusalem*, which according to his Account contained 77 Years. And he takes this Week to be different from the rest, and of longer Continuance, because it is stiled the One, Single or Eminent Week.

The next Discourse contains two Sermons or Dissertations on the Nature of God and his true Worship. The Text is *John IV. 24. God is a Spirit, and they that worship him, must worship him in Spirit and in Truth.* In the first he shews us what a Spirit is, and then that God is such a Spirit as he has described. “ A Spirit, says he, signifies such
“ a Being only as has Power of thinking,
“ and that God, Angels, and the Souls of
“ Men are such Beings.” Therefore the only Way to come at the Knowledge of God as a Spirit is to contemplate our own Souls, and observe what are the principal Qualities belonging to them. 1. Our Soul, that Being, or Substance within us by which we
c 4 think,

think, that is apprehend, conceive, deliberate, resolve, judge, argue, conclude, remember, is what we call a Spirit. 2. Another Property of the Soul is, that it feels whatever affects the Body. For the Body without the Soul can feel nothing. 3. Another Property of the Soul is, that it can move the Body. There is perhaps nothing in Nature more strange to a Man that duly considers it, than that Bodies of such a Bulk as ours should be moved by a Thought. We need but will or resolve, and our Hands will work, our Feet walk, and our whole Body be put into Motion, and bends and turns itself into as many Postures as the Business requires, except when the Limbs are impeded by Sicknefs, Lameness, or the like. 4. The only remaining Property of the Soul to be mentioned on this Occasion, is that it acts freely, has the Power of choosing or refusing : And in this it differs from all Things that consist of Body or Matter only. This Property of our Souls makes us capable of virtuous Actions, and of being rewarded for them. Then he shews that God is such a Spirit as he has described our Souls to be : But then he possesses all these Properties in an infinite Manner. 1. He thinks not in that defective Manner we do, who can consider

der but one little Object at once, for he at one single View discerns all Things, that ever were or can be. We are certainly ignorant of the inward Essence of all Things: And there is Reason to believe there are more Things hid from us entirely, than there are of those which in any Measure come under our Notice: But nothing is, or can be, hid from the Knowledge of God. And whereas our Memories contain only the imperfect Footsteps of some few Things done some Years or Ages past: God's Knowledge extends to all the greatest, and most minute Particulars, nothing is, or can be, hid from him. 2. God is a perceiving Spirit. Our Souls have a Sense or Perception of what is done to the Body, and we can see and hear what is done at some Distance from us. But the Perception we have is liable to be taken from us, and often is so by Diseases: And while we enjoy it in the most perfect Manner our Natures will allow, it often gives us Pain and Disquiet. But God is an infinite Spirit, conscious and equally conscious to every Thing done in any Part of the Universe. He feels without Pain, he perceives without Uneasiness: And this most perfect Perception is not liable to be impaired by any Infirmities. 3. God is a Spirit that can move
Matter

Matter or Body. We can after a Sort move our Bodies to do such Things as are necessary for our Subsistence. Our Souls can at Pleasure move our Limbs, or command them to rest, while the Body is in Health and Vigour ; Diseases and Age, sooner or later, disable our Limbs from obeying the Command of our Souls. And while we are in our best State of Youth and Strength, our Souls have no Power over our Stomach or other Vitals. But God is that most perfect Spirit, who is the first Mover of all Things, and in whom we ourselves live, move, and have our Being. By his Power of moving Matter, and of impressing what Laws of Motion he pleased upon it, he made this beautiful Frame of Things, which we now behold : And by continuing such Laws of Motion as are proper for every Part of the World, he is its Preserver ; and by his Power of suspending, varying and revoking those Laws at his Pleasure, he is its Governor. For every Part of Nature cannot but obey his Almighty Will, and move or stop at his irresistible Sovereign Command. 4. God is a Spirit that acts with most perfect Freedom. The Soul of Man is so far free, that it cannot be forced to sin without its own Consent : And the Body cannot do any Thing morally good or bad without

without its Direction. And the Soul by using this Freedom with Discretion is capable, by God's Grace, of rendering itself eternally happy. But through our Perverseness this Freedom of the Will often becomes a Snare to us. But the Freedom of God's Will, which is directed by the most perfect Wisdom and Purity, is indeed the Perfection of the Divine Nature, because by this he is always determined to choose the best. And thus we see God to be an infinite perfect Spirit, who thinks most clearly, who perceives all Things, who is the Creator and first Mover of Matter, who acts freely and always for the best. It must be confessed our Idea of God is imperfect, and so is our Knowledge of any Thing else.

The second Dissertation on the same Text consists of the following Heads. 1. To shew what is meant by worshipping God in Spirit and Truth. 2. To set aside a wrong Meaning given by some to the Phrase of worshipping God in Spirit, as if it meant uttering Prayers and Praises without Premeditation. 3. To shew how far spiritual Worship excludes outward Expressions of it, and the Use of bodily Things in the Service of God. 4. That in order to worship God in Spirit, one very proper Means is to worship him

him by stated Forms of Prayer. 5. The great Excellency and Acceptableness of spiritual Worship.

The next Discourse, which is the first in the second Volume of Mr. *Johnson's* Posthumous Works, is his Sermon preached at *Canterbury* School-Feast. To which is prefixed a Preface to prove that there were no alphabetical Letters before *Moses*. The writing with Hieroglyphicks, as the *Egyptians* did, or with such Characters as are used by the *Chinese*, where every Character marks a Word, he grants may be older than *Moses*, only maintains that to contrive to express all Words that may be spoken in any Language by Means of little more than twenty Characters or Letters is beyond human Invention, and that *Moses* was taught by God, and that the first Writing in alphabetical Letters was the ten Commandments written by God himself on two Tables of Stone. The Sermon which follows this Preface has for its Text *Numb. XI. 29. Would God that all the Lord's People were Prophets.* Here he shews the Meaning of this Wish of *Moses*, which depends on the Signification of the Word Prophets. All will agree that whatsoever that Exercise was, wherein the Seventy together with *Eldud* and *Medud* were employed,

was

was prophesying. Then he shews there were Prophets in the highest Sense, who received Revelations immediately from God : And Prophets in a secondary Sense, who received such Revelations from superior Prophets, in order to teach and instruct others. And such was the Employ of these seventy Elders. But if this was their only Business, what Occasion for the particular Effusion of God's Spirit on them ? For *Moses* expressly says, when the Spirit rested upon them they prophesied. And indeed if these Elders had before known to read, there had been no Occasion for an extraordinary Assistance from the Divine Spirit. But as *Moses* had but newly learned this excellent Art, these Elders were ignorant of it as well as others. Therefore it is said, God took of the Spirit that was upon *Moses*, and gave it to the seventy Elders. Thus this Knowledge of Letters, which by the Spirit was conferred on *Moses*, was communicated to the seventy Elders, that so they might read and write with uniform Harmony. And it is not conceivable how this should be done by Men wholly illiterate by mere human Assistance in so short a Time as the Occasion required. And it well deserves our Notice, that by taking Prophecy in this true genuine Sense, that is for reading exactly

exactly *è Scriptis*, what had been first written by a superior Prophet, there will be no Occasion to disguise the last Words of the 25th Verse, (as our *English* Translation does) we may translate them as the *Greeks* do, and as the *Hebrew* clearly signifies, *viz.* they prophesied and added not. They read such Lessons as *Moses* had assigned them without making any Additions of their own. And *Moses's* Wish is, that all the Lord's People were such Prophets, that is, able to read the Divine Law.

The next Discourse, which is the first of those he had not prepared for the Press, is a Sermon preached at the Visitation held at *Ashford* in *Kent*, on *Luke XXII. 29, 30.* *I appoint unto you a Kingdom, as the Father hath appointed unto me, that ye may eat and drink at my Table in my Kingdom, and sit on twelve Thrones, judging the twelve Tribes of Israel.* From which Words he shews, 1. That the Apostles were intended by Christ to be the chief standing Governors of the Church. 2. That this Authority was not to dye with them, but to be transmitted to others successively to the World's End.

The next Discourse is of the Nature and Office of the Holy Angels, from *Psal. CIII. 20.* *O praise the Lord, ye Angels of his, ye*
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that excel in Strength, and hearken to the Voice of his Words. He proves from *Job* XXXVIII. 6, 7. That Angels were created before the Earth, that they are the Prime of God's Creatures, excelling in Knowledge, and in Power or Strength, all other Beings except God alone : He proves also from *Luke* XX. 35, 36. That they have Bodies, though not gross, heavy, or cumbersome, such as ours are now, but such heavenly Bodies as the Saints shall have at the Resurrection, and to all Eternity. Such Bodies as may glide like Lightning to the most distant Regions of the Universe, without feeling any more Difficulty in ascending than in descending : Bodies which they can enlarge or contract at Discretion, and render visible or invisible at Pleasure.

The last Discourses amongst his Posthumous Works are four Sermons. 1. On the Death and Resurrection of Christ, from *Acts* II. 31, 32. 2. Of God's extraordinary Grace to St. Paul, on 1 *Tim.* I. 14. 3. Of the Necessity, Hardship and Mission of Christian Pastors, on *Matt.* IX. 38. And 4. The Holiness of Times and Places, on *Levit.* XIX. 30.

The first Volume of the *Vade-Mecum* shews, that Mr. Johnson was well skilled in

the present Constitution of the Church of *England*. And the second Volume has manifested his Skill in the Constitution of the Primitive Church. His Propitiatory Oblation, and his two Volumes of the Unbloody Sacrifice, and his Primitive Communicant, (which he had prepared for the Press, but which was not published till since his Death) discover him to have been a perfect Master of the weighty Subject there treated of, and are a standing Evidence that no Man in this Age, or for many Ages past, had a clearer or better Notion of the only true and proper Christian Sacrifice than himself. And these Books, together with the second Volume of the *Vade-Mecum*, are a full Proof, that he was excellently well versed in the Doctrine, Discipline, and Forms of Divine Worship, taught and practised in the truly Ancient, Catholick, and Apostolick Church. The two Volumes of *English Constitutions*, &c. shew him to have been well versed in the original Constitution of the Church of *England*. His Paraphrase on the Psalms in Vindication of the old Translation, as printed in our Common-Prayer Book, shews that he was not only well read in the Holy Scriptures, but that he well understood the original Languages, the *Hebrew* and *Greek*, in which they were originally written,
and

hundreds of Years after Christ, not so much to fix the true Sense of the Scriptures, as to give the Scriptures such a Sense as should be most agreeable to their own Notions, and by which they hoped to be better able to make the Prophecies concerning Christ as intricate as they could, that the Christians might be less able to prove Jesus to be the Christ foretold by the Prophets. And in this Mr. *Johnson* is far from being particular: For since *Elias Levita* the Jew, *Ludovicus Capellus* and others discovered the Novelty of the *Masoretic* Points, the Learned in general have much less regarded them than formerly, and now seem to be of Opinion, that they are not to be regarded at all. And that where the *Greek* and other ancient Versions agree with the *Hebrew* Letters as read without the Points, that Sense ought to be preferred.

Neither was Mr. *Johnson* singular in his Opinion of *Moses* being the first that wrote alphabetical Letters: For *Gale* in his *Court of the Gentiles*, Part I. Book I. Chap. 10. 9. 4. tells us, that St. *Augustin*, Lib. xviii. Cap. 39. *de Civit. Dei*, says, that the *Hebrew* Letters (which he supposes to be the most ancient) began from the Law given by *Moses*. And that *Ludovicus Vives* in his Notes on those Words of St. *Augustin*, says,
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“ The vulgar Opinion both of Christians
 “ and *Hebrews* is, that *Hebrew* Letters had
 “ *Moses* for their Author, which *Eupolemus*
 “ and other profane Writers do assert: who
 “ deliver that *Moses* was the most wise of
 “ Men, and the Inventor of Letters.” *Gale*
 also brings several other Testimonies both
 from Christian and Heathen Writers, to prove
Moses to have been the Inventor of Letters.
 But I know not whether any before Mr.
Johnson has maintained, or asserted, that
Moses could not have invented alphabetical
 Letters by the Strength of his own Genius,
 and that he was taught to write by God him-
 self. And I conceive he has very fully
 proved it.

His Discourses on the Nature of God and
 of Angels, shew that he was well skilled in
 true Metaphysics, and that he knew how
 to abstract his Mind from bodily Objects, and
 to get a true Idea of a Spirit, likewise how
 to express his Notions in such intelligible and
 plain Language, as to give to those even of
 mean Capacity as full and clear an Idea of a
 Spirit, of Angels and of God himself, as we
 are capable of receiving, while our Souls are
 confined to these gross earthly Bodies.

Those other Discourses or Sermons, which
 are added to these he had designed for the

Prefs, shew how careful he was, and how diligent to instruct his People in the Duties of Christianity. And that he made it his Endeavour, that they should not only be good moral Men, but also good Christians. For he had well and duly considered those Words of the Apostle, *Acts IV. 12. That there is none other Name under Heaven given among Men, whereby we must be saved, but only the Name of our Lord Jesus Christ.* And for this Reason he wrote so many Discourses on the Holy Eucharist, the true Christian Sacrifice, and by which the Christian Worship is in a peculiar Manner dignified and distinguished above all that Natural Religion can teach or suggest.

And as no Priest was more careful and diligent to instruct those committed to his Care in the Knowledge of their Duty by his Sermons and Discourses, so was he no less careful to instruct them by his Example in a regular Christian Life. And therefore none was better beloved by his Parishioners, and all who had the Happiness of his Acquaintance : And when we consider his Learning, and his critical Skill in the Languages, proper, not to say necessary, for a Divine, his great and extensive Knowledge of the Canons and Constitutions of the Christian Church, and
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its Customs and Discipline in the several Ages, from the first planting of the Gospel downward even to our own Times, joined to his clear Understanding in all Christian Doctrines, and his Capacity to teach them, and also his exemplary Life and Conversation, we may as justly say of him what was said of the late learned Mr. Bingham, in *Mist's Journal*, January 4, 172 $\frac{3}{4}$. *Qui Patriarchatum in Ecclesiâ meruit, Parochus obiit.*

But I need say no more of his Learning, the Extensiveness of which is so visible in his Works. His Conversation was easy and chearful, and very improving : If any one departed out of his Company without learning something from him, it was his own Fault. He was very diligent in the Performance of all Parochial Duties. He read Prayers every Morning in his Parish Church, when he was at Home. He preached twice every Sunday : Frequently instructed Children in the Catechism : Administered the Holy Eucharist once every Month : He was diligent in visiting the Sick, or any other that needed his ghostly Advice or Prayers, and in a Word used all that faithful Diligence, which he promised when he was admitted into the Order of Priesthood. He was a dutiful Son, a loving Husband, a tender and careful Father,

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an obliging kind Friend, and conscientiously careful to discharge his Duty in every Relation.

He had five Children, two Sons and three Daughters. But it pleased God to deprive him of his eldest Daughter in her Infancy, and likewise of his youngest Son, soon after he had bound him Apprentice to Mr. *Knaplock* his Bookseller. And a few Years after his younger Daughter died also in the Prime of her Years. These, though a considerable Loss to so tender a Father, who was fond of all his Children, yet were not equal to the Loss of his Elder, and then only Son, a Son, whose Character that I may give in few Words, was the perfect Resemblance of his Father in Person, Parts and Learning. And being Fellow of St. *John's* College in *Cambridge* at the Time his Father wrote the *Unbloody Sacrifice*, did very much assist him, by making Collections for him out of such Books as his Father had not in his own Study. Having taken the Degree of Bachelor of Divinity, he was presented by the University of *Cambridge* to the Living of *Standish* in *Lancashire*, worth 500*l.* per *Ann.* and was peaceably possessed of it : But before he had enjoyed it one whole Year, he had the Misfortune to break his Leg, which threw him into a Fever, of which he died in a few Days, about *Christmas* 1723.

Mr.

Reverend Mr. JOHNSON.

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Mr. *Johnson* the Father could not overcome this severe Stroke : Though as became a good Man, and a Christian Priest, he intermitted not his Studies, or the Duties of his Office on this Occasion ; nevertheless from this Time his Strength visibly decayed, and he was afflicted with a Shortness of Breath, which increased upon him till he died, which was about two Years after his Son, upon the 15th Day of *December*, in the Year of our Lord 1725, having just reached the 63d Year of his Age.

He was buried in the Church-Yard of his Parish of *Cranbrook* close to the Wall of the Vestry. Over his Grave is erected a handsome Altar-Monument of grey Marble, with only this Inscription, *John Johnson, VICAR.* But on the other Side of the Wall within the Vestry, there is a Monument of white Marble affixed to the Wall with the following Inscription.

Extra

The LIFE of, &c.

Extra hunc Parietem
sub Tumulo Lapideo requiescit
Joannes Johnson A. M.
per Annos octodecim hujus Ecclesiæ Pastor ;
Morum Castitate, Ingenij Acumine,
interioribus et reconditis Literis ornatissimus.

Filius Reverendi Thomæ Johnson
de Frindsbury in Diœcesi Roffensi Vicarij
et Mariæ Filizæ Reverendi Francisci Drayton
Chart parvæ hujus Diœceseos Rectoris.

Uxorem habuit Margaretam
Filiam Thomæ Jenkin
in Insulâ de Thanet Generosi
de quâ quinque suscepit Liberos,
quorum quatuor superstiter,
viz. Margaretæ in Cunabulis mortuæ,
Thomæ Londini sepulto,
alteri Margaretæ sinistrâ Patris dormienti
Joanni S. T. B. de Standish
in Comitatu Lancastriensi Rectori,
Paternæ Virtutis, Ingenii et Eruditionis

Exemplari :

Cujus post Mortem cum serè per Biennium
ægrè Suspiria duxisset,
Animam Spei beatæ Immortalitatis plenam
Deo restituit 15^o die Decembris

A. D. 1725. Ætatis 63.

Ecclesiæ Anglicanæ Pugil, Schismatis Debellator
Occidit—Si plura quæris, Scripta mortui versato.
Pientissima Filia Maria Johnson Posuit.

The Inscription ordered for his Son's Tomb is as follows.

H. S. E.

Joannes Johnson Cantianus S. T. B.
C. D. J. Cant. Socius. Cui Senatus
Totius Academiæ hanc Ecclesiam
Unanimi Suffragio dederunt. Vix firmatum est ei
Hoc Beneficium cum ex fracto Crure periijt.
Maternis Lacrymis atq; Sororijs
Dilecti Capitis Fata dolentibus
Naturæ Arbitrio, tunc suus est Decor.
Ast tu, Gnate, Viris-flebilis occidis
Virtutem et Sacra Jura colentibus :
Nulli flebilior quàm mihi bis Patri.

o.

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